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WEEKLY REVIEW.

—The meetings in the American Mission Chapel have been largely attended during the last week, and the preaching of Mr. Taylor has been blessed to the awakening of many. A most important work has been commenced, and we invite our readers to unite in asking that it may be carried on till this great city, now so given to idolatry, and to Mammon, may be shaken as by the presence and power of God. The work is as yet chiefly confined to professing Christians; and it is necessary that the church should be brought into her proper attitude of consecration, and into the realization of Christ's power in the midst of her, before we can expect that much impression will be made on outsiders. Mr. Taylor will again preach in the Free Mission Church, Khetwady, without interpreter, to-morrow at 8 A.M. The meetings in the American Mission Chapel, Jail Road, will be continued daily, except Saturday, at 7 A.M. and 6½ P.M.

—In the last ten or fifteen years we have frequently heard of a new sect in Persia, professing what is called *Babism*, largely rejecting Mahomedan doctrines and favouring those of Christianity. Persecution has failed to extinguish this sect; has had rather the effect, we trust, of purifying the professors and giving them a clearer conception of the truth. The Rev. Mr. Bruce, of the Church Missionary Society's Punjaub Mission, has been spending a couple of years in Persia, and has had good opportunities of becoming acquainted with the actual condition of matters there. He surprises us by the announcement that three-fourths of the inhabitants of Ispahan are Babis. It is possible that there may be political elements in this movement. It may be that the country is on the eve of some great change. At all events, it is matter of congratulation that so many of the people have embraced a system which is so much nearer the truth than Mahomedism is. Mr. Bruce has baptized a number of persons, and is visited by many earnest inquirers. He is about to be joined by the Rev. Mr. Gordon, of the same Society.

—The *Englishman* says:

"In connection with the recent bad weather in the Bay of Bengal and the storm on the Madras Coast, it may interest our scientific readers to know that on the 10th instant, what are technically called in electric language 'earth currents' of such strength as to seriously interfere with telegraph communication, were observed in the telegraph lines running along the east coast of India. At Madras, these currents were first noticed at 6 A.M.; they abated at 4 P.M., and were strongest in the lines forming a considerable angle with the magnetic meridian. They were also observed in the Madras cable. In Calcutta, the currents were noticed at about 3 A.M., and ceased at 2 P.M."

We have long been of opinion that a great deal more attention than is, should be given by the medical profession to the electric conditions of the earth and atmosphere, as we believe the health of many persons is more affected by those conditions than by any other cause. There is, if we mistake not, a great variability in the amount of electricity present at the surface of the earth and in the atmosphere; sometimes it is streaming from the earth to the upper atmosphere, and sometimes it is returning from the atmosphere to the earth, and sometimes again there are great movements of electricity from one part of the earth to the other. We have hope that a time will come when many diseases may be successfully treated through the knowledge of their cause thus obtained. There are certain temperaments and constitutions more susceptible to changes of this kind, than others are. The writer of this is always affected with headache when there is lightning; and on the 10th instant, the day above referred to, was taken at night with strong fever. Might not our Observatory Reports include some notice of the electric conditions of the atmosphere?

—The *Indian Economist* has a notice beginning thus:

"The *Bombay Guardian* has given needless pain, we understand, to old Mr. Cowasjee Jehangier Readymoney, to whom, in memorial of his singularly catholic charities, a statue is about to be erected in Bombay. The objections which the *Guardian* raises to such movements during the life-times of their subject, however just in general, should hardly, we think, have found expression on this occasion."

We deny *in toto* the suggestion that our remark reflected in any degree upon Mr. Cowasjee Jehangier. Taking for granted that he was acting from no selfish motives in the distribution of his remarkable charities, but from a pure desire to benefit his fellow-men, we pointed out that a testimonial which would take the form indicated by his charities and relieve the multitudes who are at this moment starving for lack of food, would be more likely to be agreeable to him. Do our critics mean to say that we are wrong in our presumption? In that case it is with them our munificent and greatly-esteemed fellow-citizen has reason to be displeased.

—The *Olive Branch* of October 21st contains an account of a public farewell breakfast given in Edinburgh, October 18th, to the Rev. Dr. Wilson, about to leave for Bombay. A full-sized portrait of Dr. Wilson, in the Moderator's robes, painted by Mr. N. Macbeth, was on this occasion presented to the Free Church. Among those who addressed the meeting were Dr. Duff and Colonel Davidson. Dr. Wilson made a speech, in the course of which he said:

"He now went back to the East determined to continue the same operations that he had done in times past, and in connection with which he had received the divine blessing. He felt the approbation of Christian friends here to be encouragement; but, at the same time, he was perfectly contented in his own mind to go into obscurity and disappear from observation until the resurrection morn. (Applause.) It was difficult to realise the power of the systems of faith that had long maintained their ground in the East. There was underlying the whole a philosophy, falsely so-called, that had taken a deep hold of the mind of India. It was the Pantheism of India that was the great obstacle to the advancement of Christianity. It was not merely unphilosophical, but it was destructive to moral feeling. As long as men viewed themselves as emanations from the Deity, or, to use their own words, 'as sparks from the fire, and vapour from the ocean,' they could have no real apprehension of themselves in the sight of a holy and just God."

Before the Gospel wins its triumphs it is needful that there should be a manifestation of the opposition of man. The authorities in Japan, like those in China, are endeavouring to find out how far they may go in the persecution of those who show a leaning towards the Gospel. In the early part of last year, the Japanese undertook to deport the Roman Catholics of the country. They were put on board of vessels, by hundreds and thousands, and sent away no one knew whither, but it was generally thought that they were sent away to perish in some place where attention would not be likely to be drawn to them. By a letter from Mr. Gulick, Am. Missionary at Kobe, written last July, we learn that 4,000 of those Roman Catholics have been lying all this time in various dungeons 'suffering untold horrors;' of 500 of them sent to the vast charnel house in Kii, a district across the bay of Osaka from Kobe, the greater part are said to have already perished. Mr. G. mentions that his teacher, who had been assisting in the translation of two Gospels, was suddenly arrested, at night, with his wife, and carried away to Osaka to be tried by the Imperial court of Danjodai, or secret police. This teacher had not embraced Christianity, but was about to do so. All Mr. Gulick's efforts to see him again were persistently thwarted. Mr. G. adds:

"Multitudes—indeed the masses of the people—might be at once approached with religious instruction, had we the language at our command, but for the hostility of the rulers. The worship of the Mikado is dear to himself and his fellow-religionists, and they do not intend to permit any other than Sintooism, which *embraces* Mikado worship, and Buddhism, which *permits* it; these two religions maintaining in Japan a sort of partnership-hold of all the people, somewhat as Confucianism, Buddhism, and Taoism, in triple alliance, hold all the Chinese."

Much prayer should be offered by Christians throughout the world, for the removal of these serious obstacles to the spread of the Gospel in China and Japan. Europe and America are hardly justified in looking on with indifference while multitudes, whose only crime is that they have embraced the religion prevalent in the Western world, are barbarously put to death.

We have heard with much grief of the death of the Rev. Wm. Dixon, of the Irish

Presbyterian Mission, Surat. Mr. Dixon was a very earnest and accomplished missionary, and gave promise of great usefulness. He had been in the country seven years. We have been favoured by a friend with some notices regarding him, which will be read with much interest.

After leaving school Mr. Dixon was placed in a merchant's office in Belfast, and on the completion of his engagement was employed by the proprietor of a large establishment in a responsible and remunerative post. His prospects as a business man were considered very bright, and when, under the influence of motives which some of his worldly patrons could not well understand, he determined to abandon mercantile pursuits and devote himself to the work of a minister of the Gospel, his purpose was regarded as bordering on madness. But to him it seemed the highest wisdom, and he entered on the necessary course of study with characteristic earnestness. He was one of the most distinguished students of Queen's College, Belfast, and graduated with some of the highest honours of the Irish University. While prosecuting his studies so successfully he did not confine himself to such labours; but engaged actively in sabbath-school teaching, and in visiting, relieving, and instructing the poor in connection with the congregation of which he was a member. On the completion of the theological course, which he passed through with equal distinction to that which had drawn attention to him as an undergraduate, he was invited by the Directors of the Irish General Assembly's Foreign Mission to be a missionary to India. For some time previous to that date he had entertained a desire to be sent to the lost sheep of the house of Israel. But as he was waiting on God in prayer for an indication of his will, the call to proceed to India was presented to him, and he decided to regard it as the answer to his prayers, and at once devoted himself to the work of the Lord in this land. He reached India in November 1864, and forthwith commenced the study of the Gujarati language, in which he soon attained remarkable proficiency. But he did not commence the work of preaching in public so early in his studies as some others. With all his attainments he was a modest man, and had a horror of immature exhibitions of the gospel of God's grace in a foreign language. He carefully prepared all his discourses in the vernacular, and became a very effective preacher both in the church and in the bazaar. A principal part of his work was the superintendence of the Mission Anglo-vernacular school, for which he was eminently qualified, and the duties of which he discharged with rare ability and zeal. He won the respect and confidence of both teachers and scholars to such an extent as to secure for the religious instructions, which he regarded as the most important of his labours in the school, the most respectful attention. It was his custom to take the Scripture Lesson daily in his own first class and in one of the lower classes also; and earnestly did he long to see evidence of Christ being formed in the hearts of his pupils. Many of the more advanced young men also visited him at his house, and as often as they did so heard again and again the message of the Saviour's grace from his loving lips. He was Secretary of the Gujarat Mission Orphanage, and took the deepest interest in orphan girls, stationed at Surat, and took a part in their religious instruction. He was an eloquent preacher in English, and was held in high esteem by the whole European community at the station, and by many more in various parts of the Presidency with whom he had come in contact. The loss of such a missionary, at the age of 34, after only seven years of labour, during which he had become thoroughly qualified for work in this country, is a peculiarly heavy affliction; and we deeply sympathise with our friends of the Irish Presbyterian Mission. Mr. Dixon has left a widow and one child—a son of the age of six years—who also claim our deepest sympathies. The Directors of the Mission had just granted him leave to return with his family for a two years' sojourn to Europe, at the end of the cold season. And he was looking forward to going *home* after a few months. But God has taken him to another and a far better home, while we are left to lament his loss. The highly-gifted, young, strong man has been removed, while others old and comparatively feeble are left. It seems a dark providence. But it is the doing of Him who makes no mistakes, and we must not grudge the prize to one whom he enabled to run so well because the race was short. Rather let let us be up and doing, working while it is day, abounding in the work of the Lord.

THE Congregational Union of England and Wales met at Swansea last month. The inaugural address was by the Rev. William Jones, one of the most eloquent ministers of the time, for some years pastor of the Bedford Chapel, London, now settled in Wales, his native country. The following extract from this address is published by a contemporary:—

"The religion of Christ is still untried, for it is and always has been, very imperfectly represented in the lives of His followers. At no period in the history of the Church has it been expressed as a practical reality; and what is still more lamentable, Christian people have not sufficient holy ambition to make the effort. Indeed, a community of persons adopting it as the rule of their conduct in all the details of life, and resolutely endeavouring to realise their purpose, would be looked upon as a company of dreamy enthusiasts—that is, a determined effort to live Christianity would be regarded in Christendom as a strange thing. The teachers of religion have laboured to explain it; it has been admired by all who had the power to enter into its meaning and spirit, and it has been held up before the eyes of the objecting unbeliever as containing the deepest wisdom, the purest morality, and the brightest hope for man; but it has never been fully embodied in the character of the Church. She has not had the spiritual courage and daring to reduce it to practice. This cowardice wars against her highest interest. Before us is a mine of unspeakable wealth; we see the precious treasures sparkle and glitter in the rocks, but we cannot possess them without labour, and from that labour we shrink. We are on the borders of a rich country, a land of corn-fields and vineyards, flowing streams and living fountains; the hills are covered with flocks, the mountains are wet with dew, and the trees are burdened with fruit, for the smile of Heaven rests upon this 'goodly heritage;' but because we cannot enter without an effort, we, like the children of Israel, are content to dwell outside the promised land. The church that will grow and become the fixed and settled Church of the Future is not the one that lays greatest stress upon ritual, or surrounds itself with wealth, or prides itself upon its worldly position, or burns with theological zeal, or spends its time on praising its own forms of government; but the Church that sees farthest into the truth of God, believes the Gospel with a faith calm and strong as the laws of Nature, and is true to the ideal of the New Testament, by wearing righteousness as a garment, and holiness 'as a robe and a diadem.' An ignorant church cannot be 'the Light of the World;' an impure church is too feeble to contend for the faith; a worldly church cannot teach self-denial; and a church without the virtues of religion has no right to speak of morality. A bad man must not call another bad man hard names—Satan should not reprove Satan—and sin cannot consistently say to sin, Thou art black—'Physician, heal thyself.' But a holy spiritual church is embodied power, the spirit of Christianity incarnate, the light of Heaven, which is its own evidence in a dark world. Observe also that such a church would be evidence of the Divine origin of our religion."

The remark with which the above extract commences is a very striking one, startling even, and yet in a sense correct. We have yet to see the religion of Christ perfectly embodied, and presented to man in its heavenly simplicity and purity. The apostles themselves looked forward with ardent aspirations, to this perfect realization by the church of the mind of Christ: "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We are assured by prophecy that a time shall come when no man shall need to say to his brother, Know the Lord, for all shall know him from the least to the greatest. But before this universal victory can have been gained by God's truth, it is necessary that that truth shall be perfectly embodied in the church. Christ prayed that his people might be sanctified by the truth, even God's word, and that as he was in the Father, believers might be in him and in the Father, that the world might know that he was the Sent of God. A church formed of members all conformed to the image of Christ, holy as he is holy, consecrated as he was to the salvation of the world,—till we see this we see not Christ's religion as he bequeathed it.

But how shall such a mighty transformation be accomplished? All merely human agencies dwindle into insignificance before such an aim. Thousands of preachers as eloquent as the minister whose words we have quoted, cannot even begin to accomplish it by their eloquence. The same simple Gospel which teaches us to pray, 'Thy will be done on earth as in heaven,' alone teaches us how it may be done. We do not now know the Gospel. Though more commented on and more read than any work of man, it is to this day a sealed book. We all think we know what faith in Christ is, and myriads of professing Christians are quite satisfied because they have faith that Christ will save them at last and take them to heaven. Faith in Christ is, however, taking Christ as he offers himself to us; taking him now, for the present moment and every moment; taking him as our righteousness, which means abandoning all self-confidence before God and realizing our acceptance with God, in him; taking him as the guide, director, ruler of our life, that he may save us constantly from sin, and perfect in and through us all the good pleasure of his will. This is what faith fully means. As our faith is, is our consecration. As our faith is, is Christ to us. Only so far as we have faith is the religion of Christ embodied in us; so far and no further. This is the victory which overcometh the world, even our faith. Blessed are they, in these days, who hunger and thirst after righteousness, after the full revelation of Christ in themselves. There are such, here and there, sprinkled over the world in different churches; but they are compassed about and almost overwhelmed by the mass of Christians who are content to take the hereditary conception of Christianity, and interpret the Gospel by popular standards. But even now, we think, may be heard the still small voice, that shall swell to the trumpet tones of God, calling upon the church to awake from her slumber and put on the beautiful garments offered her from heaven, that she may be as a bride adorned for her husband.

WE have much pleasure in mentioning the return of the Rev. Mr. Schwarz from Europe, after an absence of eight or nine months, in improved health. We believe he will resume his former work at Jooneer.

The Rev. Mr. Haeberlin, of the Chota Nagpore Mission, is passing through Bombay on his return from Europe. We learn from him that the Lord continues to bless the work of this Mission, and that some 2000 men were added last year to the number of converted Koles. The Berlin Curatorium has ten missionaries labouring at five stations in that field.

The Rev. Mr. Daeuble, C. M. S., formerly in charge of the Secundra Orphanage, has just returned from Europe. He proceeds to Lucknow, where he is to be stationed.

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The Bombay Guardian.

SATURDAY, NOVEMBER 25, 1871.

THE FRUIT OF THE SPIRIT.—V. GENTLENESS.

The original word signifies *graciousness, benignity*. The corresponding adjective occurs in Christ's description of his yoke: My yoke is *easy*. We accept the word 'gentleness' as, on the whole, a fair rendering of the meaning.

In a state of nature man is anything but gentle. He is a savage animal, loving to inspire fear; he speaks in a harsh and rugged way, and his tramp is heard at a distance. He cannot conceive of power except as allied with sternness and roughness. Gentleness can be tolerated in the woman only. But the Gospel comes to correct this, by overthrowing the haughtiness of man, teaching him his own unworthiness, his obligation to the long-suffering of God; and inspiring him with love to his fellowmen. He ceases to find pleasure in awing others; to disregard the happiness of others; they constitute a field that he has to cultivate; the grace that reconciles him to God, reconciles him to his fellow-men in such a sense that he looks at things from their point of view, and seeks to inspire them with confidence in him as a well-wisher. Among the fruit of the Spirit, the fruit of the Gospel, is gentleness, which is the very opposite of a selfish, repellent spirit; it has in it something of the nature of invitation.

In Jesus we see the fruits of the Spirit in perfection, and among them gentleness. But where was his gentleness when he overturned the tables of the money-changers, and with a whip drove out the oxen and their owners from the court of the temple? or when he denounced in such terrific terms the hypocrisy of the Scribes and Pharisees? or when he said to Peter, Get thee behind me, Satan? The Holy Spirit does not insist that every Christian grace should be manifested on all occasions, in all circumstances. There are times when fidelity requires a bold and uncompromising exposure and denunciation of vice; the whole soul must go forth in protest; the sinner must be pourtrayed with beams from the Sun of Righteousness, so that the picture may affright, if not himself at least others, in danger of being led by him to destruction. Gentleness at such times is in the heart, because the Spirit of God is there, but it awaits the proper time for its manifestation. In Jesus we see it almost constantly in exhibition, in that serenity and kindliness of look and manner and intonation which were so well fitted to inspire sinners with confidence, and make them draw near and speak to him freely, and sit down with him where he sat down. He was in holiness and dignity separate from all men; he had a name above every name and a place above every place; this makes more notable the gentleness which made him so accessible to all.

If this became him, how much more would it become us? What have we to do with austerity and sternness and a repellent manner? Why should I be like the fretful porcupine, ready with some missile against every one that shall make demands on my time? Is it my time? Does it belong to me, to be used for myself? Nay, it belongs to God, and it is to be used as he pleases. How? in prayer and meditation all the day long? No, I am a member of society, and I am to seek the welfare of that society. There must be contact between me and men that I may be a light in the world, holding forth the word of life. The Spirit within me is the Spirit of universal love, and he would mould me to gentleness that love may have its proper exhibition. I am in danger of sending away by a repellent manner some one for whom God has given me a message.

Affliction is a means that God employs to soften the heart and dispose it to gentleness. Perhaps we think very lightly of such an end, and try to persuade ourselves that some more important design led to the adoption of these severe methods. 'But the ornament of a meek and quiet spirit is in the sight of God of great price.'

Your servants provoke you. No matter how sharply you speak to them, they are constantly failing in some respect or other. You wish they were obedient that you might speak mildly to them without fear of getting your kindness abused. But you acknowledge that a sharp and imperious tone does *not* secure the result. The more angrily you speak to them the more they seem to fail. Try gentleness. You are afraid that they will misunderstand it and suppose you are pleased with them. No matter. Try it. Let them imagine that you are pleased with them. Perhaps that is the very thing they want to make them find pleasure in obeying you. Who would not rather obey a gentle than a harsh imperious master? Trust me, the effect will be good. Anger begets anger, and though your position of authority may hinder your servants from manifesting their anger, be sure that it influences them in the service they render. The echo of your angry words lingers in the corners of your apartments, and comes back to you very unpleasantly when you wish for peace.

'We were gentle among you, even as a nurse cherisheth her children,' says Paul to the Thessalonians; and who can doubt that he was. He never resorted to authority where kindness and gentleness would answer. And he lays down the broad rule, The servant of the Lord must be gentle. Because he is the servant of the Lord Jesus, he must be gentle; the servant is not greater than his master, and may not assume a severity that the Master lays aside. He bids Titus be gentle, showing all meekness to all men. It was predicted of the Saviour that in the accomplishment of the mightiest task ever undertaken, the revolutionizing of the world, his voice should not be clamorous in the street; he would not break the bruised reed nor quench the smoking flax. And the same mind that was in him must be in us.

Let us be known by our gentleness. There is noise enough, there is roughness enough in this world; let us pour oil upon the waters. Thy gentleness hath made me great. How much we all owe to God's gentleness. What comfort could we find in fellowship with him, if it were not for this attribute? Be ye imitators of God as dear children. Remember habitually the presence of Jesus; consider that your harsh tones grate upon his ear; the emblem of the Spirit of God is the dove.

FAITH AND CONSECRATION.

Faith in the Lord Jesus Christ, is the acceptance of Christ as he is offered in the Gospels. It is not merely the taking from him of relief from a temporary oppression of sin; not merely a trust that he will help us to avoid certain things presumed to be inconsistent with a profession of religion; not merely a purpose to lead a religious life; not merely a hope that we shall be taken to heaven at last; but it is the acceptance of Christ as he is offered to us, to be our life, our wisdom, our strength, our righteousness, our proprietor, our ruler; that his thought may be our thought, his aims our aims, his joy our joy, his affections ours; we ever remembering that we have been bought with a price, with the blood of the Son of God, and that the Spirit of God comes to take possession of us in Christ's name. Now all this is not understood, not usually understood, at the beginning of our relations with Christ. Our grasp of Christ is very much as our consciousness of sin and need; and ordinarily the sinner that comes to Christ very imperfectly understands his sinfulness; for the knowledge of sin must correspond to the knowledge of God. And the young convert, we may suppose, having been made to see his need as a sinner, in some degree, finds Christ the Saviour freely offered to him in the Gospel, and takes him as his own Saviour, surrendering himself for time and eternity to the will of the Saviour; he does this sincerely, according to the light he has, and rejoices in the new life that comes to him. But oh, what a mistake he would make if he should conclude that salvation is summed up in what he has experienced! Yet just this is the mistake made by multitudes who are in the church. They have only learned the first page of Christ, so to speak, the first page of a great book divine the pages of which we are to be turning for ever. The Spirit of God is given to guide us into the truth concerning ourselves; the young convert has only read one page of his own nature, which may also be compared to a great book, a doomsday book; there is still a great deal of unsuspected confidence in himself; he has received but the first-fruit of the love of God; the Spirit of God has for his mission to transform him into the likeness of Christ, and render him a faithful witness for Christ. But the young convert finds no such pressing forward on the part of the Christians around him, and gradually subsides into the same dead-and-alive state in which they mostly are, having occasional glimpses of good things, occasional fits of self-reproach, occasional movements of love towards Christ, but for the most part living with very slight experience of the power of the Gospel, and giving very slight demonstration of that power.

Let us suppose, however, that somewhere in his course, God so far arouses him from his lethargy, as to cause him to see that the true Christian life, that for which Christ apprehended him, is something very, very different from what he has been experiencing. He looks into the New Testament and finds that Christ bequeathed to his disciples, his peace, his very peace; his joy, his very joy; the very love of the Father enjoyed by him on the earth; the very union with the Father enjoyed by him; his Spirit, the very Spirit that dwelt in him; and his glory: I am glorified in them. (See John xiv.—xvii.) And with good reason; for he bequeathed to them his mission, his very mission, for the accomplishment of which all the above are necessary. The awakened Christian looking into the Acts and Epistles, sees that the first disciples had the joy and peace and sense of divine love which had been bequeathed to them; that they were ardent,

Christ-like, consecrated, seeking in all things to have a conscience void of offence towards God and man; he sees this, and understands that this is the life to which Christ calls him and for which he apprehended him. His first consecration was sincere, but oh, how little he knew the meaning of his covenant. Faith in Christ assumes now to him a fulness of meaning that he never dreamt of before. He begins with all his heart to seek that which he needs, and which he sees to be held out to him. And now perhaps begins a wonderful and most depressing revelation of the power of unbelief in him. The more he conceives of the true nature of faith, and the more he seeks to obtain it, the more is he distressed at his inability to believe. He makes all manner of resolutions and efforts, but from day to-day he seems to sink deeper into the slough of despond. If it were not that the Spirit of God is working in him, and that there is a genuine element of faith somewhere in him, he would despair: Satan would get the advantage over him; he would perhaps throw up his profession and go back to the world. But a voice, very, very faint it may be, sounds within his heart, bidding him go on, hope on, hold on, till the blessing comes. It seems to be receding further and further; his inability to believe becomes more formidable from day to day; he is appalled by the hardness of his heart; is wearied beyond expression by the utter failure of all his efforts. The long period during which he failed to heed the voice of the Spirit and press forward into the fulness of God's love, is now afflicting him with its heritage of begotten difficulties. But the delivering grace of God comes to him at last, and shows him that he has simply to *let God be true*, take Christ as he is offered, begin just as he began when he first came to Christ, only with a far more intelligent conception of what Christ is given to him for. God does not expect anything from that nature of his, which is irremediably bad; he gives it up as utterly hopeless; he has proved it and ascertained that the infinite motives of God's word and Christ's cross, the attractions of heaven, the horrors of hell, all are powerless to bring it up to the point of consecration. But what the law could not do, in that it was weak through the flesh, even that law which is exhibited in Christ's life and death—for all that it could do was to overwhelm with a sense of obligation—God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law may be fulfilled in us who walk not after the flesh but after the Spirit. Now to walk after the Spirit is just to take Christ for all for which he is offered. He hears you cry, Wretched man, who shall deliver me from the body of this death? and He manifests himself, and says, Do you not know that I am yours for you to make use of to the largest extent of your need? Yours at the throne of grace, that you may have a sense of perfect acceptance with God? yours that you may avail yourself of me for all you have to do, for all you have to be? What you have now been finding out about the utter impotency of your nature for the right service of God, I knew from the very beginning, and was telling it you, only you would not listen. Has the branch any goodness apart from the vine? can it yield any fruit? Abide in me. Faith in me, is faith that I am with you as your very life, to communicate to you, moment by moment, wisdom, strength, holiness, all that you need. Have I been so long time with you, and yet hast thou not known me? Cease from thyself; walk in the Spirit; believe only; in putting on me, you put on the whole armour of God, and the shield of faith shall quench all the fiery darts of the adversary.

We add one word. The only necessity for the struggle above spoken of, the period of unbelief and joyless seeking, is in the seeker. Christ is ready always; but it is what the seeker has to unlearn that delays the blessing. If there be at once a cordial and perfect acquiescence with Christ, an *entire* surrender to him, a taking of him in his entirety, the consecration and sweet assurance of Christ's all-sufficiency may come at once.

WHAT IS TRUTH?

A great persecution. (Acts viii. 1.) Having once broken down the barrier of awe created in the minds of men by the wonderful signs that followed the apostles, the wrath of those who had been charged with the stupendous crime of Messiahcide, knew no bounds. Saul took a prominent part in the business, and showed his zeal for the national religion by entering the houses of Christians, binding men and women and casting them into prison. But multitudes made their escape from Jerusalem and went every where, preaching the word.

The city of Samaria. (5.) Rather, a city, perhaps Shechem (John iv.).

And there was great joy in that city. (8.) Because of the wonderful works of healing, and because of the Gospel of peace, which made no distinction between them and Jews, and because of the love of God shed abroad in their heart. Joy is one of the specified fruits of the Spirit.

Men and women. (12.) Women are perhaps mentioned to show that the administration of baptism did not correspond with that of circumcision.

Then Simon himself believed also. (13.) This doubtless seemed at the time a notable display of the Spirit's power. He had been enjoying unbounded influence, which was all suddenly dissipated as a vapour by the Gospel. We should have expected him to be filled with rage and envy. But he was an adept in what related to imposture, and he saw at once that the miracles wrought were genuine, and that the evangelists spoke with perfect sincerity and strength of conviction. Jesus must indeed be the Messiah. His own sorceries were declared unlawful by the law of Moses; his life was a forfeit to that law. He saw that it would be better for him to identify himself with this new party so favoured of heaven.

Beholding the miracles. (13.) These were for a sign not to them that believed, but to them that believed not, and Simon would have done better to occupy himself with the Sermon on the Mount.

Prayed that they might receive the Holy Ghost. (15.) No man can call Jesus Lord, without the Holy Ghost. It was the Spirit in his more remarkable manifestations (tongues, prophecies, miracles) that these converts had not received. The apostles seem to have come specially that by prayer and the imposition of hands, these spiritual gifts might be enjoyed by them. They were not a church in the Pentecostal sense, till these signs followed them.

Offered them money. (18.) Showing how utterly ignorant he was of the character of Christ and his followers.

Give me also this power. (19.) He seemed to think that they had discovered some charm or incantation by which they secured the cooperation of agents in the unseen world. Some mystic, magic rite. The mass is the response to this sort of craving, discovered by those who professed to be successors of the apostles, but who were rather successors of Simon Magus.

Thou hast neither part nor lot in this matter. (21.) Peter recognized at once the true character of Simon. This was no case of immaturity or defective views, but of an unchanged heart. Peter urges him to repent and pray God for forgiveness.

Pray ye to the Lord for me. (24.) He was afraid that the imprecation of Peter might be fulfilled,—Thy money perish with thee; and he begs him to send a prayer after it, that none of the things spoken might come upon him. He now disappears from the Scripture; but this brief record remains like a pillar of salt and it would have been well if all who had influence in the church, had kept its solemn instructions in mind. Christ was manifested that the thoughts of many hearts might be revealed; and before the Gospel triumphs over this world, the true character of the world must be revealed.

The angel of the Lord. (26.) Angelic ministry appears to have been as freely employed in these first years of the Christian church, as at any time under the old dispensation. The great Head of the Church will not forego his right to direct the messengers of the Gospel, as to where they shall go, where not go. While his servants were thinking only of the harvests to be gathered round about Jerusalem, he was thinking of a region in the very heart of Africa. And already, doubtless, through the agency of Jews from distant lands converted at Pentecost, the Gospel was being told in widely-sundered regions.

Of whom speaketh the prophet? (34.) He must have heard something about the new sect in Jerusalem, must have heard of the thousands who affirmed a crucified Jesus to be risen and to be the Christ. He had left Jerusalem however, and humanly speaking had turned his back upon the opportunity of coming to the knowledge of Jesus. He had enjoyed the most precious opportunities without any benefit. He had come up from a far-off country to worship at Jerusalem; had worshipped, made offerings and was going back with the reflection that he had commended himself to God by his piety. How wonderful are the ways of God. The man is well on his way homeward. But he is reading God's Word, that 53rd chapter of Isaiah, which speaks so plainly of the Messiah's sufferings, and the thought crosses his mind whether the crucified Jesus, against whom his friends in Jesusalem had spoken so angrily, might indeed be the Messiah; he probably lifts a prayer to God for enlightenment; and just then Philip, sent, not from Jerusalem but from Samaria, comes to his side.

What doth hinder me to be baptized? (36.) Here was a case of sudden conversion and sudden confession. Such are most of the instances in the Acts.

And Philip said, If thou believest with all thy heart, thou mayest. (37.) This entire verse, containing Philip's important statement and the eunuch's important confession, is wanting in the three oldest manuscripts, the Sinaitic, Alexandrine, and Vatican. This only shows how very unsafe it would be, to allow these codices to pronounce upon the genuineness of this or that passage of Scripture, apart from other evidence. Now we have excellent evidence that this passage was found in much earlier manuscripts, even in those of the second century; for this very verse is quoted as part of the sacred canon by Irenæus, Cyprian, Jerome and Augustine. It is matter of great thankfulness that we have this early concurrent testimony, for it comes like a divine warning to us not to attach excessive importance to the various readings afforded by the three codices of the fifth century. If we had some definite and positive external testimony to the value of these three MSS., assuring us that they were among the most perfect of all MSS. of the SS., then indeed we should find reason to bow submissively to their dictation. But we have no such testimony. For all anybody can say, they may have been among the poorest MSS. of that age. For all that any one can say, they may have *descended* from a single copy written by a somewhat careless copyist. There is a genealogy in manuscripts. Each one could only last a certain time, a period longer or shorter as it happened to be more or less used; if we took an average of their periods of duration, it would probably be well within 50 years. These three codices had their several ancestries, and their lines might run together if we could trace them back a century or two. There were, in the 5th century, let us say, 1,000 copies of the Old and New Testaments. Well, what we want to know is, how these three codices that have come to us, compared with the 1,000. The fact which we have stated about the 37th verse, its acceptance by the church in the earlier centuries, goes far to show that these codices were not the very best, and were probably below the average. At all events, the date is too modern, and the number too small, to allow us to dismiss this or that passage of the word, simply because they fail to furnish it. And there is internal evidence of the genuineness of this passage. It is inconceivable that Philip should not have answered the Eunuch's question, and asked from him a confession of his faith; and to omit it, creates a lacune that surprises the reader.

Into the water. (38.) The Greek preposition is εἰς, unto. That they went into the water would, however, appear from the next verse, 'when they were come up out of the water.'

He went on his way rejoicing. (39.) He had but to turn over the leaf of Isaiah which he had been reading, and he would find a remarkable prophecy remarkably fulfilled in his baptism (lvi. 3—8).

Philip was found at Azotus. (40.) He would seem to have been supernaturally transported to this place. Christ is head over all things to the church, even over all the laws of nature which are, with reference to ordinary conditions, God's method of self-revelation, though with reference to extraordinary conditions, God has a higher, at least a more effectual, method.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Ever since Rev. Mr. Taylor from America began his stirring meetings in the American Mission Chapel, Bhendi Bazar, I have attended them, and have been personally, as well as three members of my family, benefited not a little by his earnest, simple, but heart-piercing sermons on the essential truths of the Gospel. Would it not be advisable for Pastors, both European and Native, Missionaries and Chaplains of all denominations throughout the Presidency to take advantage of Mr. Taylor's stay amongst us, and allow the members of their different congregations to hear the truth from his lips? Permit me to quote the words of Rev. John Allcock, an ordained priest of the Church of England, labouring as a Missionary at Baddégama, in Ceylon.

Mr. Allcock writes—"God wonderfully blessed our work of special services held at Baddégama. Once a year all the agents and church members have been in the habit of meeting at Baddégama for prayer and edification, and expounding the Scriptures. This year they met in September, and a most remarkable revival of religion took place. By the providence of God, a good American brother, Mr. Taylor, was led to Ceylon and Baddégama, and he wrought with us most cordially and successfully. Many of our Christian people received light and comfort; and many careless, fruitless Christians and Buddhists were truly converted. I never witnessed such a gracious work of the Holy Spirit before. A large number of children seemed to be pricked to the heart, and to embrace Christ; and some little ones have been the means of leading their aged parents to Jesus. One old man and woman, who had been resisting the truth for years, were overcome by the tears and entreaties of their little daughter, thus fulfilling the ancient prophecy, 'And a little child shall lead them.' In some parts of Europe this year the battles and the victories have been with confused noise and garments rolled in blood; but in Baddégama district, the battles of the mighty God have been with peace and joy in the Holy Ghost."—*Seventy-second Annual Report, C.M.S.*

Hoping that the churches in Bombay will receive the out-pouring of the Holy Spirit, and be as shining lights in the midst of heathen darkness,

I remain yours, in Christian affection,

A Priest of the English Church.

Notice.

The Rev. Ruttonjee Nowrojee, Aurungabad, asks us to acknowledge receipt of the following sums in answer to his appeal: W. C. S. Rs. 100; A Christian 100; T. K. W. 25; H. C. 20; S. J. 10; P. J. 10. Total Rs. 265. Received for the above by Editor *Bombay Guardian*, from A. L. G. Rs. 25.

Epitome of News.

Saturday, November 18, 1871.

—*Times of India:* "For some time past the district of Mundla, on the Nerbudda, has been kept in a state of alarm by a wild elephant. And not without good cause, for this brute had killed at least fifty-six human beings before his own day of reckoning overtook him. This was an apostate elephant, for once upon a time he rendered the Commissariat Department good service, and was perfectly amenable to discipline. But he fell from that high estate and took to his native wilds. Up to last week, thirty-eight victims had been placed to his account, and he speedily added eight more. Further, on Tuesday night last—the night before Nemesis, in the persons of Captain Bloomfield and Mr. Naylor, overtook him—he killed other ten poor wretches in the Balaghat district. The aforesaid officers, hearing of this, got upon his track, followed him up a distance of 70 miles, and by a few well-directed shots brought the career of the man-slaying elephant of Mundla to a close."

—The inmates of the Dacca gaol intended to rise, but their purpose leaked out and measures were taken to hinder the outbreak.

—*Madras Mail:* "Major W. Masterman Williams, Madras Staff Corps, formerly of the 13th M. N. I., died at Trichinopoly on Monday, by his own hand. He had a sun-stroke about a week ago, and in a letter that he wrote yesterday to a friend in Madras, five or six hours before he shot himself, he stated that he was feeling so unwell that he had resolved to come down to Madras for a week."

—*Englishman:* "We have heard, on what is probably good authority, that there will be no text-book for the English portion of the Entrance Examination of the Calcutta University in 1873. The University authorities are determined to put down cramming, and the abolition of all text-books would be a most effectual step towards the attainment of this end."

—*Star of India:* "It is difficult to reconcile the action of the Government in reference to Mr. Crawford with its tardy denunciation of him. He was appointed by Government; he was upheld by Government in spite of notorious facts and public remonstrances; he was allowed by Government to resign an appointment in which, according to the Governor himself, he 'had committed grave irregularities and other acts of a wholly indefensible character,' and had been guilty of 'culpable disregard' of 'the restraints incidental to his position as the custodian and administrator of public property of great value;' and he was assisted by two Government officers to escape quietly, and almost secretly, from the examination and the indignation of the employers against whom he had committed 'acts of a wholly indefensible character,' and also from the importunities of private creditors and from the summons of the law. Government has acted in regard to this gentleman only when it was absolutely necessary to do so in order to save the reputation which it may yet possess."

We are assured, however, that Mr. Crawford went on board the steamer from Mazagon, and that there were no writs against him.

—*Overland Mail:* Mr. Stansfeld, speaking at Halifax, has hinted at measures for local administration and sanitary reform to be brought forward next session.

Official despatches from the Captain of the *Megæra* have been published, which are most damaging to the Admiralty.

Prince Napoleon has not been very warmly received in Corsica.

The Emperor Napoleon has made certain declarations from Chiselhurst which are severely handled by the official organs at Paris.

The monetary crisis in Paris is still severe.

The Prussian Government has issued a powerful answer to M. Benedetti's story of the origin of the war and the Belgian mystery.

Very shocking details have been received of the calamitous fire in Chicago.

The Mansion House Chicago Relief Fund exceeds 41,000*l.*

A Persian Famine Relief Fund has been started in London by the Lord Mayor. An influential meeting at the Mansion House inaugurated the movement.

The Irish Roman Catholic prelates have unanimously reiterated their protest against mixed education.

A colliery explosion at North Shields has caused the death of thirty pitmen.

The Hampstead Hospital inquiry is not yet concluded.

All the bills in the Eltham tragedy review prosecutions have been ignored by the grand jury.

The Pacific Mail Steam Company have determined to make the communication between San Francisco and Japan and China, from May next, fortnightly instead of monthly.

Three square miles of buildings, numbering 20,000, were devastated in Chicago. The chief edifices, stores, railway stations, churches, hotels, completely destroyed, for so intense was the furnace that stone-built walls were no protection. The 40,000,000*l.* of property lost, and the 100,000 destitute people, are thus no fiction. The picture of a multitude of from 50,000 to 70,000 people forcing their way, with anything they could lay their hands on, through the blocked streets, is terrible. It was like a miracle to beholders that hundreds, or even thousands, did not perish, hemmed in as they were in the streets. Then came the depredations of the lawless, several of whom received a just retribution; and presently a rain that saved the remainder of the city, but gave additional misery to the houseless multitudes. The food and gas supply was gone; telegraph and newspaper offices wanting. Something to eat and a place of shelter were the only thoughts. The suffering on the north side, writes an eye-witness the day after the conflagration, is heart-rending to witness. "Fifty thousand men, women, and children huddled together like so many wild animals, and in other places seventeen thousand Germans and Irish praying for relief—helpless children asking for bread, heartbroken parents who know not which way to turn, or what to say, and nothing to do but await the distribution of supplies which at best must be a slow proceeding, as there are parts of districts over which it is almost impossible to travel—present, indeed, a harrowing scene. Women in the pains of childbirth, and patients who have been moved from beds of sickness to save their lives, which at the best were nearly spent, were all exposed to the rain of last night and the cold raw winds of to-day."

Obituary of the Week—Sir R. I. Murchison, Bart., C. Babbage, Esq.; Sir P. P. F. P. Acland, Bart.; Baroness St. George de Kantzow; Lieut.-Gen. Sir G. J. Jameson, K.C.S.I., Bom. Inf.; W. T. Taylor, late B.C.S.; Capt. H. B. Hopper, Ben. Ret.; Major J. T. Geils, late B.N.I.; J. G. Teed, Q.C.; Major-Gen. R. Chetwode; Lady Dalyell; Lady Goring; Viscountess Guillamore; Major G. C. D. Lewis, R.E.; N. V. Maher, Esq., late M.P. for Tipperary: the Hon. Sylvester Mowry; C. Wise, Esq., late E.I.C.S.

Monday, November 20.

—*Friend of India:* "A Meeting of the Members of St. Andrew's Church, Allahabad, was held on the 1st November for the purpose of considering a proposal of the Kirk-Session of St. Andrew's Church, Bombay, to form a Society to be called 'The Church of Scotland Additional Clergy Society,' having for its object the provision of clergymen of the Church of Scotland for stations in India where there are comparatively large numbers of Presbyterians unprovided with Government Presbyterian Chaplains. The proposal received the approval of the meeting, and a Committee was appointed for further action in the matter."

—The *Asiatic*: "The name Chicago must henceforth sound ominously to the actuary's ear. Never in the annals of insurance has so fatal a calamity been experienced. It appears that the Liverpool and London insurance companies lose four millions and a half of dollars. Two American offices have each six million dollars of insurance in the burned city. The Commercial Mutual of Cleaveland loses all its capital, but the stockholders have subscribed 200,000 dollars to start *de novo*. The Pacific and Accidental Companies lose their total assets. Every Chicago company is, as might be supposed, bankrupt."

—At Simla, a week ago, a little girl, five years old, fell over a precipice and was dashed to pieces.

—A writer in the *Times of India* describes a visit to Holy Trinity Church, Sonapore, Bombay. He says: "The congregation numbered exactly seventeen adults, and about three times that number of children; and of the adults six appeared to be of European parentage. Candles were burning on a trumpery altar covered with a gorgeous cloth; tinsel and make-believe were everywhere; but the sight that amused me most of all—(I am sorry to make use of the word 'amused,' but there is none other which expresses my meaning so completely)—was the choir, all dressed in black gowns reaching to their feet and a white shirt atop coming down below the knee. And yet, absurd though it seemed, it was of a piece with all the rest. The clergyman—or priest, perhaps I ought to say—is a missionary of the S. P. G., and he is supposed—mind, only *supposed*—to administer the noble service of the Church of England. But then he doesn't. The whole affair is a farrago of ritualistic nonsense, which is absolutely shocking to any person professing the Protestant religion, and a disgrace to the Church and the Society under whose *ægis* it is performed. Ritualists at home say they do these things to beautify the service; but I am prepared to pledge my most sacred word that any single element or feature of 'beauty'

will be sought for in vain in the services at Sonapore Church."

But we fail to see why the following argument against Free-Masonry, extracted by this writer from the *Anglo-Catholic*, is not a good one: "Because a vow is extorted not reveal certain matters, the exact nature of which the novice cannot know till after his initiation to the various degrees; thus making it possible for him to bind himself to silence on matters which he might afterwards totally disapprove of." The letter-writer says this reason is 'puerile to a degree.' It is anything but that. No man can conscientiously bind himself to-day to things that are to be made known to him to-morrow, unless he knows that the things are of divine authority.

—Cowasjee Jehanghier, Esq., has given £60 to the Philharmonic Society for the purchase of music books.

—*Times of India's* home correspondent: "On Wednesday last Mr. Baillie Cochrane, M.P. for the Isle of Wight, at a Conservative working men's dinner, gave a complete account of the 'International' Society's programme, stating that it numbered some 7,000,000 members, whose professional religion—to use a paradox—was atheism, and whose main object was to overturn all kings, and to seize upon all property and divide it amongst the working or labouring classes. Mr. Cochrane said that the meeting of the Emperors of Austria and Germany at Gastein has chiefly for its object the concerting of measures for the suppression of this Society. This I had myself six weeks or two months ago from Count Munster, and I think I informed you of it at the time. Since Mr. Cochrane informed the working men that these Emperors had addressed the British Government—the head office of the Society is in London—to ask what measures they would adopt to aid foreign governments in putting down an evil which threatened to keep Europe in a state of commotion, if not revolution, the Prime Minister replied that we had no fear of our working men here, and therefore Her Majesty's Ministers intended to take no measures whatever to interfere with the Society. This policy Mr. Cochrane was of opinion was a selfish policy—and though I myself have no fears, either that the great body of English working men are so short-sighted or so wicked as to be led away by a few demagogues who have nothing to lose and may have something to gain in the scramble that would follow a revolution, I doubt whether the keep-on-never-minding policy is in this instance true wisdom."

—The Calcutta Justices have just resolved upon a House-rate of 9 per cent. for 1872, Lighting-rate 2 per cent., Police 2 per cent., Water 4½ per cent.

—*Indu Prakash:* "Dr. Blaney has published a memorandum on the present state and future prospects of the water supply of Bombay. He points out from the statistics of the past ten years that a diminishing quantity of water means increasing impurity, and that at the present juncture the quantity of water in the Vehar lake as well as the quality of that water are such as to justify great anxiety about the future. Dr. Blaney admits the necessity of an independent reservoir of water for the city with its own independent main, but he contends that under the present circumstances, such a plan must be adopted as will, in brief space, and at no great cost, avert the misfortune which is immediately impending over the town. He proposes that the Toolsee scheme should be at once adopted as it is expected to supplement the quantity to be at present got from the Vehar lake to the extent of four gallons per head of the population of Bombay."

"The *Deccan Herald* communicates to us the news that six soldiers of Her Majesty's 56th Regiment, while out on a shooting expedition some ten miles from Poona, accidentally shot at and wounded three poor men who were working in the fields there. It is some consolation to know that the wounds have not proved fatal, and that all three are improving at the Sassoon Hospital. But this circumstance is only one out of a legion of the same kind. These European soldiers go out shooting, or on some other pleasure excursion, and some poor native loses, or is in very great danger of losing, his life. Is this a state of things which ought to be allowed to continue?"

Tuesday, November 21.

—*Times of India:* "Messrs. Godrez Mehrban and Co. have received letters from their agent at Yezd, wherein it is stated that the fearful misery of the poorer class has now been enhanced by the reappearance of cholera.

"Letters from Bunder Abbas, dated the 8th instant, state that about 500 distressed Zoroastrians have arrived there in utter distress, a majority of them being very ill. The Persian Government strictly prohibit their departure from the town. The account of their sufferings during the journey is heart-rending. The caravan in whose company and protection these refugees came to Bunder Abbas detained the children of the latter as security for the payment of expenses incurred on their account, but fortunately Mr. Khosroo (Mr. Godrez Mehrban's brother) having come to know of this, paid the amount incurred, and got the children released, to the great joy of their parents."

—Before the High Court Bhowanee Themkee has been tried for attempting to commit suicide. He was in debt to a Marwadi, and wished to shake off the debt and life together. He was sentenced to one hour's imprisonment.

—Peerbux Rahimbux committed a horrible assault upon his wife with a razor, inflicting twelve wounds. Sentence, 8 years' imprisonment.

—*Bombay Gazette:* "It is a sure sign of the extremity of distress to which the population in Khandeish and other famine-stricken districts have been reduced, that large quantities of silver ornaments, worth, it is said, several lacs of rupees in all, have lately been brought down to Bombay to be sold in the bazaar, or melted into coin at the Mint."

—It is a little dangerous to find fault with Bombay grain-sellers on account of their measurements. A Ghorawalla who did this, received two blows in his stomach, from which he died. Is any thing to be done to Mr. Veerjee, the grain-dealer?

—*Indian Mirror:* "Referring to Mr. Dall's letter, 'A Native Convert' characterizes it as 'meaningless, contradictory, absurd, and disgraceful,' and asks—'What is the meaning, I ask, of the following: "Let us not deny Jesus the Prince of Prophets, except where we find Jesus untrue." Did not Jesus himself say, "I am the way, the *truth*, and the life?" Who again is the "we" who are to sit in judgment over Jesus to decide when he is true and when untrue?' On the same subject the *Daily Examiner* has the subjoined paragraph:—'A correspondent writes to say that he approves of our remarks on the salutary tendency of a plurality of creeds, and would strengthen his approval by instancing eminent good men who have not only thought, but evidently acted in accordance with that truth. There is Mr. Dall for instance. He has not seceded from the Unitarians, and yet he is a Brahmo. He evidently holds that two religions are better than one! We must decline to go that length.'"

—Sir Roderick Murchison died on the 22nd of last month; Mr. Chas. Babbage two days before; both were born in 1792. The *Athenæum* thinks Mr. Babbage was greater as a mechanician than as a mathematician. Many years of his life were spent in the attempt to make a calculating machine, whereas there are always more calculating machines than can find employment.

—*Star of India:* "We understand that the Collector of Income-tax in Bombay is displaying a good deal of vigour in the assessments which he makes upon those who he thinks ought to pay their one per cent. towards the national revenues. The books that Mr. Dossabhoy Framjee has, containing the names of the persons liable under the 3⅓ per cent. rate, are very useful now that the tax is only one per cent., because it is possible to make everyone contribute something under both rates, notwithstanding that incomes below Rs. 750 are not now liable to be charged. Thus a man who paid on an income of Rs. 500 under the 3⅓ per cent. rate may be made to pay now by assessing his income at Rs. 2,000. This has been done in one instance, and probably may have been done also in ten thousand others. Consequently all the fish that were drawn into the net before are still caught, and the national revenues are credited with as much under the one per cent. income tax as before under 3⅓ per cent."

—Same; Secunderabad: "Some months ago I mentioned the case of a suicide in which the party, a serjeant of the 18th Hussars, shot himself through the head by means of his carbine, which resulted in instantaneous death. This morning at about 6 o'clock another case occurred in the same cavalry regiment, in which a private, William Tyler, aged 30, shot himself in his barrack-room." The man had been drinking hard.

Wednesday, November 22.

—Three persons, in three different parts of the town, were run over by carriages on Saturday, says the *Samachar*.

—*Times of India:* "An interesting lecture on the 'Interior of the Earth' was delivered on Monday evening last at the Framjee Cowasjee Institute, by Mr. Jehangir Burjorjee Vacha, in connexion with the Dynan Prasarak Mandlie."

—*Madras Standard:* "The Bombay Municipality rent for their own use twenty-five buildings in the city, at a monthly rent of Rs. 6,080, or Rs. 72,960 per annum. The Corporation pays as much as one hundred and fifty rupees as house rent for one of their police inspectors. Could the waste of public money go further? It can, and it has gone further in Bombay."

—Veerjee, the grain-dealer who killed the ghorawalla, has been arrested.

Thursday, November 23.

—*Englishman:* "Captain D'Albertis, of the Italian steamer *Emilia*, made, on Thursday last, in the presence of Captain Howe, the Master Attendant, Captain Dando, and several other gentlemen who had been purposely invited, a trial in the River Hoogly of the floating mattresses which, from the name of the inventor, Signor A. Rolla, are know in Italy as *Rolla Mattresses*. The substance of this life protector in cases of shipwreck is of the greatest simplicity. It is a common mattress five and half by two feet in size, covered with common canvas or thick drill, filled up with a water-growing vegetable fibre of a thoroughly non-submersive nature. Two of these mattresses were thrown into the river, two sailors swam to them from the vessel, and seated themselves upon one of them in the most comfortable manner. The two mattresses were subsequently joined together so as to form a raft, when two other sailors followed by a splendid Newfoundland dog joined the former two, and the five beings remained floating for a long time in different positions without the least appearance of their support giving way, though already fully saturated with water. All the gentlemen present declared the experiment a perfect success. This new life-protector offers besides the advantage of being used as a very soft and comfortable mattress for a cabin, or any other kind of bed to sleep upon. The Italian Government has already adopted it for the Royal Navy. The Commission appointed to report on the advisability of substituting for the old life-protectors this new and simple one, kept the mattresses submerged at the bottom of the sea for sixty-six hours, and when allowed to rise again they were found not to have lost in any degree their floating powers."

—John Martin, of H. M.'s 49th, Colaba, who shot Jones of the same Regiment, causing his death, has been sentenced to four years' rigorous imprisonment. He was under the influence of liquor.

—Ten millions are said to be starving in Northern China.

—The Singapore riots have been crushed.

—Mr. Hope will, it is said, enter on the duties of Municipal Commissioner on December 1st.

Friday, November 24.

—A grand raffle in aid of the church of St. Francis Xavier at Cochin, is announced. The prizes are gold necklaces, bracelets, &c. Apply for tickets to the Rev. Fre Cherubim.

—Deaths last week, 327.

—The declaration of the Bishops of the Protestant Episcopal Church in Council, Baltimore, October 11th, 1871, is as follows:—

"We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the same Church, to declare our conviction as to the meaning of the word 'regenerate' in the office for the ministration of baptism of infants, do declare that in our opinion, the word 'regenerate' is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament."

This declaration is signed by all the Bishops.

—A Cawnpore correspondent of the *Indian Mirror* writes: "A deep-rooted evil—to wit, the vile custom of immoral songs in vogue amongst women—that obtains generally throughout India, but particularly in these provinces, calls for immediate reform. Any one, having the slightest insight into the customs of this part of the country, must have sadly witnessed to what a vast extent this evil is carried here. It makes one's hair stand on end to see how native women make themselves lost to all sense of shame, whenever any festive day or ceremony takes place. Though placed in the midst of fathers, brothers, husbands, relatives and strangers, they never feel the slightest scruple

of conscience in giving utterance to the most immoral and obscene language. And why? Simply because they profess themselves strict followers of custom."

Selections.

INSIDE THE VEIL, OUTSIDE THE CAMP.

HEBREWS x. 9—16.

The power of our path—of our walk in this world, is the understanding, through the Holy Ghost, of our identification with Christ in all our ways, and our being set in the world to manifest Him, not merely to know that we have salvation, and the purging of our consciences through His most precious blood. The testimony of a Christian bears this character, he is treading in the footsteps of Christ. "To me, to live is Christ;" again, "I am crucified with Christ: neverthless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"—(faith not *in* but "*of* the Son of God," that is, the same faith by which Jesus walked up and down in the world, is the faith by which we are called to live). That puts each of us in the place of responsibility as to our ways, our habits, our feelings, and objects. Are we realizing the responsibility of living Christ? That is really what the Church of God is set in the world for—to be the expression of Christ in His absence. A Christian's conscience often satisfies itself with handing to the unconverted man the Bible, so that he may read what Christ was; but this is not the object for which Christ has left us here.—"*Ye* are the epistles of Christ, known and read of all men." Are we such an epistle as persons can read? It is not a person's coming to me, and saying, What is your creed? What views do you hold? and the like. If I am not an expression of the ways and feelings of Christ, I am a stumbling-block, rather than otherwise. The Christian should be the living, breathing expression of Christ—of the principles, features, graces, of the character of Christ. Alas! the whole of Christianity is often made to consist in a set of opinions: one gets his place and is characterized by what opinions he holds. We are called upon necessarily to live the Christ in whom we believe; we are one with Him, and are called to show forth what He is. But the whole power, by which I am to act and to show that, is the understanding that I am one with Him.

There are two great stages of Christ's path, and of the believer's as identified with Him, presented to us in the Epistle to the Hebrews. The first ends (chapter x.) where the soul is set in "the holiest." Up to that the Holy Ghost is conducting us along, step by step; there He sets us down in this blessed place, "having boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

The power of intelligent devotedness is the understanding of the perfect purging of our consciences. Many do not understand this; they are aiming at getting it, and that is a complete reversing of God's order. I have a purged conscience; I go on, not to obtain it, but because I have it. How do I get it? Not by anything that I have done, by my frames or feelings, as a matter of attainment or experience; the Holy Ghost teaches us that it is by the blood of Jesus.

He shows the glory of the person of Christ, as contrasted with angels and with Moses; that of His priesthood as contrasted with Aaron's; that of His sacrifice, as contrasted with the sacrifices under the law. And what is the result? We have a purged conscience. He has set us down *within the veil*. It is not what one Christian has, and what another is struggling after, but the common platform of all—we *all* have a purged conscience. Some suppose that the blood of Christ has put away our sins before conversion; and then, as to what becomes of those after, they are met by the priesthood of Christ; but this is not what He says: it is by the blood of Christ; we are within the holiest with a perfectly-purged conscience, with "no more conscience of sins." It is just worthy of the sacrifice of Christ to put me in possession of this, and nothing short of it; *all* my sins, not some of them, blotted out. There, where the High Priest could go in once every year, and only then, the simplest believer is set down.

When one come to deal closely with souls, one discovers what doubts, clouds, fears, and anxieties, have possession of and distress them. If the blood of Christ does anything for us, it sets us there without spot, or wrinkle, or any such thing. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . . let us draw near," &c. There is no difference here between apostle and others; the apostle Paul and the thief on the cross: in other words, all alike have a common place within the veil.

What a very wondrous place to set the believer in at the very outset of his course of discipleship! —washed from his sins, his conscience purged, set down in the unclouded sense of the light of God's own countenance! But what to do? to rest there? No; that is the foundation on which the superstructure of practical devotedness is based. Legalism and antinomianism are alike met. What does the system of legalism say? You must work yourself up into this place of acceptance. The gospel says, Christ has put me there. I never could get there; the law has proved that. When God gave the law, what was He doing? "You shall do this," "You shall not do that," brought out what man's heart was; it was impossible he could do what God was telling him he ought to do, and impossible he should not be what God was telling him not to be:—"As many as are of the works of the law are under the curse." I can never, by works of law, get into the holiest of all. I am put there as the result of what Christ has accomplished for me on the cross; and this is stated at the very outset of the epistle: "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high" (chap. i. 3). Why does it say "sat down?" To evidence the completion of the work. Aaron never sat down; there was no seat prepared for the priest, either in the tabernacle or the temple.

What does antinomianism lead men to say? "I have it, I possess it all in Christ," and there it ends. But no! the gospel puts me there, to run the blessed race that is set before me, in ardent, earnest breathing of the soul to become like Christ.

If the first division sets me down *within the holiest*, the second places me *without the camp*. I find Christ, as it regards my conscience, "inside the veil." I find Christ, as it regards my heart, "outside the camp."

It does not become us to take only the comfort which flows from our knowing Christ to be within the veil—the comfort His sacrifice gives us, I must seek practical identification with Him outside the camp. Christ within the veil tranquillizes my conscience. Christ outside the camp quickens, energizes my soul to run more devotedly the race set before me. "The bodies of those beasts, whose blood is brought *into the sanctuary* by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore *unto Him without the camp*, bearing His reproach" (ver. 11—13). No two points are morally more remote than *inside the veil* and *outside the camp*, and yet they are brought together here. Inside the veil was the place where the shekinah of God's glory dwelt; outside the camp the place where the sin-offering was burned—no place gives such an idea of distance from God as that. It is blessed to know that the Holy Ghost presents to me Jesus filling up all that is between these two points. I have nothing to do whatever with the camp. The camp was the place of ostensible profession (in type, the camp of Israel; in antitype, the city of Jerusalem). Why did Christ suffer without the gate? In order to show the setting aside of the mere machinery of Israel's outward profession.

We may be clear as to the work of Christ being done for us (and God forbid there should be a cloud cast across the blessedness of that), knowing the conscience to be made perfect; but is tranquillity of conscience all I want? is there no responsibility? is Christ's voice from within the veil all? has He no voice outside the camp? It will be found that, after all, the joy, peace, liberty, flowing from our hearing Christ's voice inside the veil, is very much dependent on our listening to His voice outside the camp. Those who know most of suffering with Him, and bearing His reproach, will know most of the blessedness of His place within the veil. Our conduct, our ways, our path through the earth must be tested by Christ. "Would Christ be there? would Christ do this?" The Holy Ghost must be grieved if the saint pursues a course contrary to that which Christ would have pursued; and then the soul must be lean. How can a grieved Spirit testify of Christ—how can he give the soul comfort and joy and peace of His testimony to Him? How can I be enjoying Christ if I am not walking in company with Him? We know that we cannot enjoy the company of a person unless we are where that person is—where then is Christ? "Outside the camp."—"Let us go forth, therefore, unto *Him* without the camp, bearing *His* reproach." This is not to go forth to men, or to opinions, to a church, or to a creed, but to Christ Himself. We are not of the world—why? Because Christ is not of the world; the measure of our separation from the world is the measure of Christ's separation. "For here have we no continuing city;" do our hearts seek one?—some set of circumstances or the like, a something, on which to lean? Are we saying, as it were, "Oh do leave me something"? like Lot pleading for Zoar, "Is it not a little one?" do not take it all away, "is it not a little one; and my soul shall live!" Lot's was a heart going out after a little of the world still. When the heart is filled with Christ it can give up the world, there is no difficulty in doing it then. The mere saying, "Give up this," or "give up that," to one loving the world, will be of no avail; what I have to do is to seek to minister to that soul more of Christ.

I am outside the camp, I am seeking a city that is to come, I am waiting for Him who is to come. In this condition, of dislodgement from the world and from its system, I find myself in two positions —one towards God, and the other towards man. The first, "By Him, therefore, let us offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (ver. 15). The second, the lovely development of the spirit of active benevolence of the next verse, "But to do good and to communicate forget not; for with such sacrifices God is well pleased" (ver. 16).

I am within the veil with Christ,—outside the camp in the world, "bearing His reproach;" and, whilst thus delivered from the profession around me, that is not of Him, I am engaged in worship and doing good to all.

In regard to my hope, it is not, as people say, the "holding the doctrine of the second advent," but "waiting for God's Son from heaven." This is not a dead, dry doctrine. If we are really waiting for God's Son from heaven, we shall be sitting loose to the world.

I *have* Christ for my soul's need, and I am only "waiting for God's Son from heaven," for Christ to come from heaven to take His Church unto Himself, that where He is we may be also, and that may be this night. I am not looking for antichrist, for signs, for movements amongst the nations, but for this one holy, happy thing, I am waiting for God's Son from heaven. Oh do not let us be inconsistent, do not let us contradict that—seeking to grasp Christ with one hand, and hold fast the world with other. If we know our position "within the veil," we must know our position "outside the camp," reproached, it may be, scorned, hated, suspected, of all who are not outside, but in the joy of fellowship with Him. "When Christ, who is our life, shall appear, we also then shall appear with Him in glory."—*Occasional Papers by C. H. M.*

Miscellany.

—Extracts from the Report of the Lodiána Mission (American Presbyterian) for 1870:

Lodiána Station: The statistical tables show an addition of fifteen to the Church communion. Four of these were adults from the surrounding villages, seven were girls from the orphanage, and four were children from the Christian village in our community.

Zenána teaching (under Miss Jerrom) has been carried on regularly during the year, in the families previously mentioned, and in two others, when not interrupted by illness in those families; and the Bible-woman has obtained access to many families of inferior social position.

We have commenced a *Normal Training Class* for Native Christian women, in order to prepare those who may desire the work, to become Bible-women or zenána teachers. This class completed its first term at the end of July. The number of pupils was 19. Their diligence and progress were both highly satisfactory.

One Hindoo was baptized at Saharanpoor, and two at Sabathoo. At Umbala, we are sorry not to be able to report any additions from the world to the number of communicants. Still more sorry

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are we, to be obliged to report that it has been necessary to exercise the discipline of the church, and suspend from the communion eight of our members, for conduct inconsistent with their Christian profession.

The following shows how very differently Grants-in-aid are bestowed in other parts of India from what they are in Bombay: The monthly expenditure on these schools (at Lahore) including the nominal salary of the superintendent, and nominal house-rent, (that is, the estimated rent of the houses which belong to the Mission,) is about thirteen hundred rupees per mensem. Of this amount six hundred and forty are received from Government, and about two hundred in fees from the pupils. Only about 200 rupees are actually expended each month from private sources, in educating about fifteen hundred pupils.

The Hoshiarpoor station is under the Rev. K. C. Chatterjee, who says:

We visited several *melás* during the year. The principal of these were the melás at Juálá Mukhí and Anandpur. At the last mentioned place Mr. Janvier was killed seven years ago. The people still appeared to be furious, and every now and again gave vent to their feelings against the English Government in bitterest terms. The principal cause of offence appeared to be killing of cows. I am glad to say, however, we were able to preach without any serious disturbance, for four days together. During the last two of these we held *gyángudries* or "wisdom-meetings," for the benefit of the numerous Sikh *Faqírs* and *Mahants* collected there. These came in great numbers, and discussed with us many important religious questions with great interest,—the chief topic of conversation always being the nature and characteristic of true wisdom, and how it can be attained. It is worth noticing, that in almost all our discussions, we had the sympathy and support of the Kukás against other sects of the Sikhs, who hold many doctrines analagous to those of Christianity. Nearly two months and a half of the cold weather have been spent in itinerating in the district. As before, we found everywhere attentive hearers. Our old inquirers were glad to see us, and gave a hearty welcome."

—*The Freeman*, Oct. 13: "At the Social Science Congress, the President of the Health Department, Mr. Godwin, mentioned in illustration of the extreme difficulty of action in many of the matters relating to public health and social progress, that he had for some time been authorised by an inhabitant of London to state that he is willing and ready to appropriate to the improvement of the health and condition of the poorer classes of the metropolis, a sum equal to that given by the late George Peabody for a similar purpose, or, say, half a million of money, when he can see a mode of satisfactorily effecting this, without fear of pauperising the classes he seeks to benefit."

"The *Times*, in its outer sheet on Wednesday, gives a description of a novel school, to which we invite the attention of all our readers interested in philanthropic efforts for 'Street Arabs.' We wish we had space to transfer the account entire to our columns. The Forest-gate School District, comprising Hackney, Poplar, and Whitechapel parishes, instead of incurring the cost of new school buildings, obtained from the Admiralty the Goliath, an eighty-four gun wooden ship—now, of course, useless in naval warfare—and fitted her out as a training ship. The result of their labours was inspected on Saturday by a large number of deeply interested ladies and gentlemen, and was most satisfactory. The gentleman in command of the ship, Captain Bouchier, appears to have rare qualifications for his task, and the appearance of the boys, their trim, discipline, and even the improvement in the physique of such as had been some time in the ship, was most pleasing and encouraging. 449 boys had been received on board. Of these 16 had joined the navy, and 40 more were following them; 13 had entered merchant ships, and 25 had passed to unions not connected with the ship, or been discharged to their friends. The boys are taught, besides seamanship, many trades on board the ship, and all its carpentering and painting is done by them. No less than 115 are under direct musical instruction as bandsmen, for whom there is a great demand in the army, and there are 160 treble and second singers properly taught. A swimming-bath was provided in June; only 29 then could swim, now 185 can do it. The occasion was one for the distribution of prizes, which was done on a carefully-guarded system; and perhaps the most remarkable thing was the declaration of Captain Bouchier—that he wished he had prizes for all for 'there was not one black sheep among them'! This of boys, most of whom not many months before were playing in the gutter. Captain Bouchier lives on board with his family, and thoroughly identifies himself with the management. The change in the boys is thus described—'The constraint, depression, and helplessness lurking in all pauper boys, lifts and melts away by little and little. In its place come the frankness, courage, and love of adventure natural to English boys who live near the sea. Every thing on board encourages a cheerful, self-reliant tone; the music, good food, good air, alternate hours of work and play, care, and strict discipline—these are the elements in the midst of which they live. The boys make everything for themselves. Even the neat Hussar uniform in which band No. 1 plays on the quarter-deck has been cut out and made on board. The form of punishment held in most awe is to be forbidden to row in the boats. Moreover, they one and all feel that they have a future.'"

TELEGRAPHIC NEWS.

Vienna, November 17th: Count Kellersperq's efforts to form a new Cabinet, which were previously stated to have succeeded, are now declared to have failed.

London, 18th: The court-martial on the loss of H. M. S. *Megæra* has terminated. The Captain and officers have been fully exonerated.—The Coblentz Laboratory has exploded. Three lives were lost and many persons wounded.

Amsterdam, 18th: The Second Chambers in to-day's sitting voted the abolition of the Dutch Legation at the Papal Court.—The Colonial Minister has submitted to the Chambers a Bill for a complete railway system in Java.

London, 20th: The Washington Agricultural Department announces that the Cotton crop is now more promising than in October.

21st: The *Times* announces that Mr. Childers and Mr. Bright have recovered, and will return to public life.—Mr. Disraeli has been elected Rector of Glasgow University, and Sir William Maxwell Rector of Edinburgh University.—A formidable revolution has broken out in Mexico.—The negotiations for modifying the Anglo-French Commercial Treaty have been suspended on account of the refusal by England to consent to the increased duties on yarn as required by the French Government.

New York, 21st: Prince Alexis, the Russian Naval Commander-in-Chief, has been received with a magnificent ovation in this city. Replying to an address which was presented to him on his arrival, he declared that nothing could disturb the friendship now existing between Russia and America.

London, 22nd: His Royal Highness the Prince of Wales has become suddenly indisposed.—Sir Charles Dilke has delivered speeches denouncing the cost of Royalty, and advocating a Republic in England.—It is announced that Mr. Bright will return to his seat in Parliament.—A Conservative has been elected member of Parliament for Plymouth.

Vienna, 22nd: The German Constitutional party have approved a programme issued by Count Adolph Auesberg, who will thus, it is believed, be able to form a new Cabinet.

PASSENGERS ARRIVED.

Per Str. *Delhi, 17th:*

From Southampton.—Major and Mrs. Orr, three Misses Orr; Mrs. Pearson; Mrs. March Phillips; Mrs. Willis; Mrs. Wheeler; Mr. and Mrs. Hawkins and two children; Mrs. W. Beckett and infant; Mr. Webb; Major and Mrs. E. H. Paske; Col. and Mrs. Stainforth; Miss Davidson; Mr. T. Northcott; Mr. and Mrs. Galpine and two children; Col. Powell; Col. Brown; Mrs. Bright and two children; Mr. Wilkinson; Col. and Mrs. Irvine; Col. Hervey; Dr. Foss; Col. and Mrs. Stainforth; Mr. Wittall; Capt. McGillivray; Mr. and Mrs. Powell; Miss Young.

From Brindisi.—Mr. Dymes; Mr. C. W. Savage and brother; Mr. Palliser; Mr. Russell; Mr. J. Mackenzie; Mr. M. F. Williams; Major Rossell; Mr. Van Reesema; Mrs. Mitchell; Mr. J. Mitchell; Mr. and Mrs. C. Carnac; Mr. and Mrs. Greenhow; Mrs. Lewis and infant; Lady Tombs and infant; Mr. and Mrs. J. Ralli; Dr. E Tribe; Mrs. A Money; Mr. W. E. Neale; Capt. F. H. Segrave; Mr. W. H. Propert; Mr. M. H. Seward; Mr. R. Allardyce; Mrs. E. Macnaghten; Mr. and Mrs. Dods; Col. C. R. Walker; Capt. G. E. Reade; Mr. and Mrs. A. Mackenzie; Mr. J. S. Armstrong; Mrs. Money; Col. H. M. Wilson; Mr. and Mrs. A. G. Wilson; Mr. H. Langton; Rev. and Mrs. Daneble and infant; Miss Maclean; Mr. Schilizxi; Mr. C. Sutherland; Mr. Rose; Mr. Fitzgerald; Mr. and Mrs. Petrocochini; Rev. and Mrs. Schwarz; Mr. Ker; Capt. and Mrs. Sturt; Mr. Twigg; Mr. Mikas; Mr. Lacey.

PASSENGERS SAILED.

Per Str. *Mongolia, 28th:*

For Southampton.—Colonel MacGregor and servant; Mrs. Stephens; Lieut. Colonel Bushe; Mr. and Mrs. Beyts; Mrs. Ursula and 2 infants; Major W. Douglas, Quarter-Master Hughes; Miss Cunningham; Mr. Clare; Colonel Southey; Mr. J. H. Reading; Mrs. Brandreth; Lieut. Benson, 21st Hussars; Captain Madden; Dr. Campbell; Lieut. J. DeLatner; Mrs. Green; Mrs. Greathed, two children, two infants and European servant; Surgeon Sanders.

For Brindisi.—Mr. J. W. Sherer; Mr. Clay; Mr. R. Smeaton; Mr. Badham; Colonel Gulliver; Mr. W. L. Moreom; Mr. W. Stocks; Captain and Mrs. Doig and infant; Captain Goldney; Mrs. Stephens and two servants.

For Suez.—Mr. Alfred Roberts; Major Weir.

DOMESTIC OCCURRENCES.

MARRIAGE.

HOGGE—ALDER—Nov. 20th, at St. Thomas' Cathedral, Bombay, by the Rev. C. F. H. Johnston, Charles Swaine Hogge, Lieutenant Bengal Staff Corps, eldest son of the late Colonel Charles Hogge, Royal (late Bengal) Artillery, to Ellen Surtics, only daughter of the late Captain Henry Alder.

DEATHS.

YUILL-JOHNSTONE—Nov. 16th, at Gwadur, Beloochistan, of consumption, Jeannie, wife of Mr. Thomas Yuill-Johnstone, Indo-European Telegraph Department, aged 26 years.

DIXON—Nov. 18th, at Surat, of low fever, Rev. William Dixon, M.A., of the Irish Presbyterian Mission, aged 34 years.

CUMMINS—Nov. 20th, at the Church Mission House, Bombay, William Sydney St. Leonards, infant son of the Rev. W. H. Cummins, Senior Chaplain, aged 1 year and 6 months.

PAYNE—Nov. 21st, Louisa, youngest child of Mr. and Mrs. H. W. Payne, aged 8 months.

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